



*'I have ever sought
to make the interest in Korea
a means rather than an end,
a consequence of
an increasing sense of duty owed to
all the foreign missionary work
of the Church.'*

Bishop Corfe

The Anglican Church in KOREA

by Richard RUTT



大韓聖王公會

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The Church has no such thing as a success story, because her work will never be done until the day when sacraments shall cease. So this booklet does not tell a success story, any more than it tells a complete story.

It develops the story from the point where Dorothy Morrison left off in her 'Korea—the English Church, 1890-1954.' Since she was herself such an important part of the life of the Korean diocese for fourteen crucial years, this new version of her tale is offered in her memory.

Miss Morrison urged her readers to keep up with the continuation of the story as it appears in 'Morning Calm', the quarterly magazine of the Korean Mission. This is still the best way of learning about the Korean Church.

A great Oriental Culture

THE PROUD AND ELEGANT CIVILIZATION of the Far East is, regrettably, little known in the West: the great national culture of Korea is a distinctive variation of that civilization. Her history covers two thousand years, and her prehistoric inhabitants have left us dolmens and fragments of pottery comparable to archaeological finds in Europe and China.

Korean legend says that her civilization began in 2333 BC when a divine child called Tan-gun was born of a bear-woman on a holy peak in the mountains on the borders of Manchuria. He is supposed to have organized the primitive tribespeople and to have taught them agriculture. Another legend says that in 1122 BC a fugitive aristocrat from China, whom the Koreans call Kija, came and taught the people writing and other skills of advanced civilization.

These two myths illustrate the roots of Korea's culture. Her people are an ancient Asiatic race who had sorcerer-priests and probably worshipped a bear-god and a sun-god. They settled in the Korean peninsula where they gradually adopted arts and sciences learned from China, so that even today their habits and manners show a strong Chinese influence.

For some centuries there were colonies of the great Chinese empire of Han in Korea. Their political centre was in the north, near P'yongyang. After the Han empire crumbled, and as the native Korean people became more sophisticated, there emerged three kingdoms in Korea, about the time of the birth of our Lord.

In the north was the strong militarist realm of Koguryo; in the west was the gracious culture of Paekche, which sent the first buddhist missionaries to Japan, together with sculptors and books; in the east was the kingdom of Silla, also buddhist, and most highly civilized of the three. During the Dark Ages of Europe, Silla united the whole of the Korean peninsula under her rule, and steadily came under stronger Chinese influences in politics and culture. During the European Middle Ages the dynasty changed and became the kingdom of Koryo.

Koryo suffered much from mongol invasions, especially under Genghiz Khan, but in spite of the constant warfare of this period she produced wonderful artists. Her kingfisher-coloured green

The painting typifies the Confucianism of Korea; it is the kind of portrait kept in ancestral shrines. The sculpture reflects Korea's golden age of buddhism—it was carved in the eighth century and it shows one of the guardian spirits at the cave shrine of Sokkuram



Two examples of classical Korean architecture; left, the water gate at Suwon and, right, a poetry pavilion from which visitors can enjoy the scenery in spring and autumn whilst they drink, and write poetry



A traditional wedding, with the bride and bridegroom dressed in court robes of the old dynasty (a Confucian custom). Right: the farmers' dances are vigorous and exciting, reflecting the old folk-culture rooted deep in ancient central Asian religions





The throne room in the royal palace. It is furnished with rich fabrics and is dominated by the royal phoenix. The throne is never used. It is a symbol of the elegance of old Korea

celadon pottery is world renowned; and at the same time there were great painters, calligraphers and poets. Our modern word 'Korea' is a corruption of the name Koryo, because this was the first name for the country ever heard by western travellers to the Orient.

At the end of the fourteenth century the Koryo dynasty collapsed and was replaced by the Yi. The Yi kings called their country by the old legendary name of Choson (*Chosen* in Japanese), which has been beautifully, if rather inaccurately, translated as 'the Land of Morning Calm'. It probably meant 'the land where the morning is fresh', that is to say the country in the east. Korea lies to the east of China, which was considered the centre of the civilized world.

The Yi dynasty made Confucianism the state religion, and even today it remains the most important element in the moral background of the nation. Buddhism lingered on in the lovely mountain temples and is also still alive.

Korea was always the battlefield of her two great neighbours China and Japan. Whilst Elizabeth I was on the throne of England the last and most devastating of these wars was fought, and after it the Yi kings maintained a policy of strict isolation. Korea became the Hermit Kingdom, an agricultural land with an elegant aristocracy, but with no industrial cities, no merchant towns, and no real middle class, almost completely cut off from the rest of the world.

I

1880-1905

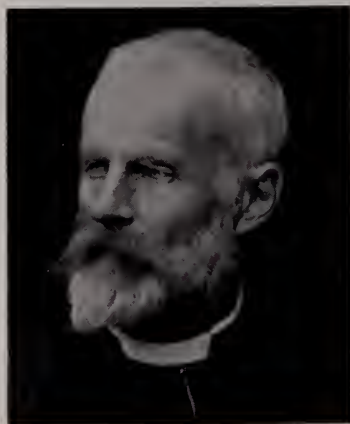
The Founding of the Church in Imperial Korea

DURING THE NINETEENTH CENTURY Japan began to learn modern techniques from the Europeans and the Americans. Korea kept her doors closed. Meanwhile China claimed to own Korea, Japan coveted her, and Russia also coveted her ice-free ports on the Pacific Ocean. Korea became the cockpit of Asia. Slowly she made treaties with the great powers and during the 1880's a trickle of trade began.

The Anglican Church had already established dioceses in China and Japan, and the bishops of those two countries were anxious for the work to begin in the land which lay between. They visited Korea, and native lay missionaries were sent from Tokyo and from Fukien in 1880 but they made no headway.

Some Koreans had already heard the gospel. Roman catholic books from the missions in China had been received in Korea since the sixteenth century, and since the mid-eighteenth century there had been a small church of Korean catholics. During the nineteenth century they had been ministered to by French priests of the Paris Foreign Missions Society and a few Korean priests. Christianity had been outlawed because it was foreign, and hundreds had been martyred, including two French bishops, young Andrew Kim (the first Korean priest), and many lay folk, men, women and children. The Anglican Church in Korea keeps a feast in honour of the martyrs of the land on 26 September.

*Left: Bishop Corfe,
the first
Anglican bishop
in Korea*



*Right: Fr Kelly with
some of the original
members of the
Korean Missionary
Brotherhood
(Reproduced
by courtesy of
the Society of the
Sacred Mission)*



In 1889 Archbishop Benson of Canterbury yielded to the demands of the bishops from China and Japan. He summoned a very much loved naval chaplain, Charles John Corfe, who had spent two years helping the bishop in North China, to become the first bishop in Korea and to found the Anglican diocese in that country. He was consecrated in Westminster Abbey on All Saints' Day 1889. As he walked out of the church after the service he posted a letter to the press appealing for men



A frigate in the Ironclad fleet of the type in which Bishop Corfe served as a naval chaplain (Radio Times Hulton Picture Library)

and funds. He alone and by himself was that day the whole of the diocese of Korea. He described his vocation as like 'attacking a battleship with a dinghy'.

The results of his appeal were very disappointing. So much so that he asked one of the only two priests who came forward, Herbert Kelly, to stay behind in England and open a training school for lay volunteers. Fr Kelly founded the Korean Missionary Brotherhood, that eventually became the Society of the Sacred Mission, better known as the Kelham Fathers. For some years they worked in Korea, but after a time they were withdrawn by Fr Kelly, and their major mission work developed among Africans in the Orange Free State. Korea counts the SSM as one of its gifts to the Church.

Before he left England, Bishop Corfe founded a magazine called *Morning Calm* which has appeared regularly ever since, except for a brief period during the second world war. At first it had a big supplement giving news of mission work all over the world, because Bishop Corfe wanted his supporters to pray for missions everywhere. This supplement and the intercessions attached to it also eventually left the Korean diocese: they became the Quarterly Intercession Paper (Q.I.P.)—Korea's second gift to the Church.

The bishop's determination that the new mission should avoid parochialism was clearly expressed on the quaint cover of *Morning Calm*, which still wears its original Victorian design. Only

*Bishop Corfe in his
'Palace' at Chemulp'o
(now named Inch'on)*



the two Chinese characters for 'Morning Calm' at the top of the page are suggestive of Korea. The inspiration for the ship's compass design was obviously drawn from the bishop's own personal experience, but the three little emblems with fundamental missionary texts and the Dove spreading his influence to all quarters of the world from the Church's beginning at Jerusalem will always be a warning for Korea's friends not to become small-minded.

So Bishop Corfe set sail, with the promise of a handful of men and a small income from the SPG, augmented by the gifts of his personal and influential friends. The Royal Navy gave him a printing press and money to run a small hospital. He travelled through America, where he collected Eli Landis, a young doctor who was to become a significant scholar of Korean culture.

They landed at Inch'on on Michaelmas day 1890. Some property was acquired there and also in Seoul, the capital. By 1891 St Michael's Church was built at Inch'on and a year later there was a church in Seoul. The sisters of the Community of St Peter (now at Woking, then at Kilburn), sent nuns to help with work among women and run a hospital in Seoul. Dr Landis had a hospital in Inch'on. The mission had to run its own printing press.

Almost at once the whole of Manchuria and Sin Kiang was

*Left: A chalice from
Bishop Corfe's
travelling communion
set which has recently
been presented to
the diocese*

*Right: The compass
design drawn by
Bishop Corfe and still
used on the cover of
'Morning Calm'
(see page 7)*





The first Anglican church in Korea, St Michael's, Inch'on, photographed after the war. The new church at Inch'on is shown on page 25

added to Bishop Corfe's diocese. All he was able to do was to establish a church at the Manchurian treaty port of Newchwang, which could be reached from Seoul only in summer and by sea. This work was handed over to the North China Diocese in 1901.

There were already many Japanese resident in Korea, and church books in Japanese could easily be obtained from Japan, so the first adults to be baptized in the new mission were Japanese. The Korean work was deliberately taken much more slowly because the Korean language was difficult to learn and books had to be translated. To help tide over until bibles and tracts were ready, selected verses from the gospels were strung together to tell the story of Christ in abridged form, under the title *Lumen ad Revelationem Gentium*, and this booklet was afterwards used for translation in other countries with a similar missionary problem. While the staff was struggling with these problems the bishop opened a mission house on the large and important island of Kanghwa off the west coast.

For seven years the preparations went on. During that time Korea was slowly opening up to the West under pressure from Japan. In the Sino-Japanese War of 1895 Japan drove China out of Korea for good; the country was very unsettled; but electricity, waterworks and tramways were coming to Seoul.

At last, in 1897, came the first Korean baptisms. The very first to be baptized was Mark Kim of Kanghwa, and the priest who baptized him was Mark Trollope. Seventeen years later the same priest, then a bishop, was to ordain Mark Kim as the first Korean Anglican priest (pictured on page 13).

By 1900 congregations were growing up in Seoul, Inch'on and Kanghwa Island, and in Kanghwa town the fine big Korean-style church of Saints Peter and Paul had been consecrated. But the Bishop was growing more and more exhausted. He lacked money and he lacked men and he found it very difficult to speak Korean, though he read and wrote it competently.

In 1904 the Russo-Japanese war was fought over the Korean question. Russia was defeated and Japan was dominant in the Far East, although Korea was still nominally free.

Bishop Corfe, though he was a spartan who often slept on the

floor and who did not break his fast until noon, thought another and younger man ought to replace him and lead the mission through the changing situation. He resigned after fifteen years as bishop: he was tired and perhaps disappointed, but he had laid firm foundations for the Church in Korea. He was of tractarian churchmanship and his new diocese was based on catholic teaching, but it was catholic discipline rather than catholic ritual that Bishop Corfe was interested in. He had provided the Korean

Two views of
the church of
SS Peter and Paul,
Kanghwa, consecrated
15 November 1900



Church with a slightly adapted translation of the Book of Common Prayer, a small but useful hymnal, and some excellent tracts. He had laid the blue prints for the future of the diocese and established its ethos.

He had also laid the foundations for the mission's support. He himself helped to endow the Korean bishopric and anonymously endowed the diocese of Shantung. He stimulated the interest of the Royal Navy, which for many years paid for his medical work, and remains loyal to Korea until this day. But he also started the 'Association of Prayer for Korea' by which parishes and individuals were linked in the work of the diocese through intercession. He said he would rather have people who prayed than people who paid. The Association no longer bears the name he gave it, but the spirit that he inculcated has been typical of the Korean Mission ever since.

Augustine;
Confessions IX. II

And because he was a sailor, St Nicholas, patron of sailors and children, is the patron saint of the Anglican Church in Korea. For the mission motto he chose the words of St Monica: *Nihil longe est Deo*—'Nothing is far for God'. For the title feast of the mission he chose the Feast of the Holy Cross, the most sublime symbol of frustration overcome.

Bishop Corfe died on 30 June 1921. He spent the last seventeen years of his life in the parish of St John the Divine, Kennington. He made the journey to China several times but he did not visit Korea after his resignation in July 1904.

The Growth of the Church under Japanese Domination

2

1905-1940

BISHOP ARTHUR TURNER succeeded Bishop Corfe. Bishop Turner's episcopate lasted only five years during which time the Japanese forced the King of Korea to resign, put the weak-minded Crown Prince on the throne, and made Korea a protectorate. It was a period of crucial political importance for Korea, and the anxiety of the times sent many Koreans to seek comfort in the Christian Churches.

The Anglican Church had already spread south from Seoul to Suwon, and there were many chapels on Kanghwa Island. Now it spread further than ever, towards the centre of the country at Chinch'on. At the same time the protestant churches underwent a tremendous movement of revivalism.

Bishop Turner was a holy man, who had worked for seven years as a priest of the mission. As bishop he worked even harder: he encouraged the founding of the Korean YMCA and he was always travelling—his bicycle is still mentioned by Korean christians. He wore himself out and died of overwork in 1910, having seen the church grow wonderfully. He had reaped the harvest of Bishop Corfe's sowing.

For the next twenty years the Church was ruled by Bishop Mark Trollope. He had been the first priest to volunteer for Korea in 1890 and he had become the scholar of the mission, one of the foremost authorities on the culture of the country.



*Pagoda Park, Seoul,
This pavilion was
the scene of the
reading of
the declaration
of independence on
1 March 1919*

*The Cathedral of
St Mary
and St Nicholas,
Seoul: a detail of
the tower and
high altar*



His arrival as bishop in 1910 coincided with Japan's complete annexation of his diocese. Korea was now simply the province of Chosen in the Japanese Empire, and the Korean King was forced to live in quiet retirement with the rank of a Japanese prince.

In 1919, at the death of the old king, there was an astonishing demonstration of the Koreans' desire for independence. All over the country on 1 March the people began waving the forbidden Korean flag and holding unarmed demonstrations against the Japanese domination. The Japanese police were caught entirely unawares, and they retaliated with cruelty. In that year Syngman Rhee first came to prominence in the Korean Independence Movement, and from that year the modern republic dates its existence, although there was no Korean government in Seoul until 1948.

Bishop Trollope saw that the church in Korea must also preach to the Japanese and allocated some of his most capable missionaries to that work. Throughout this period the Anglican church was the only church in Korea where Koreans, Westerners and Japanese sat side by side with equal rights at the synodical table.

Early in his episcopate Bishop Trollope founded a theological college and began the ordination of a native ministry, Korean and Japanese. Later on he began to lay the foundations of a community of Korean nuns, the Society of the Holy Cross. From 1922 onwards he was busy taking the advice of the best liturgical scholars of the day in beginning the composition of a Korean liturgy which would be truly adequate to the needs of the diocese.

He planned a cathedral for Seoul. First he built the crypt chapel of St John the Baptist as a memorial to Bishop Turner. On 2 May 1926 he consecrated the sanctuary, choir, and half the projected nave of the beautiful Romanesque cathedral church of St Mary and St Nicholas. Since he made the great effort to raise the money to build it and adorn it with mosaics, the diocese has never had money enough to spare for the completion of his designs.

Much of the medical work initiated by Bishop Corfe proved difficult to staff and maintain. Nevertheless Dr Anne Borrow,

who began her work in Korea in 1912, continued to give devoted service in hospitals at Chinch'on and Yoju.

The hymnbook and psalter were revised, but the psalter was not completed for another generation to come. The diocese was organized into four archdeaconries and the church was given a proper constitution and synodical government. To pay for the growing native priesthood a sustentation fund was raised from Korean sources, and the money was invested in rice land.



Left: Bishop Trollope with the first ordinands of the Mission (left to right, Barnabas Ku, Miyazawa Kumanzo and Mark Kim). Trinity 1914
Right: The first sisters of the Holy Cross: Sister Mary Clare (seated) and Sister Phoebe (first Korean superior). Sisters Tabitha (left) and Maria (right) were then postulants

Bishop Trollope's flock never grew beyond 5000 Christians, but he was a great prince of the church. However, when he went to England for the Lambeth Conference of 1930 he was already failing in strength. There were two theological students in England at the time, the Korean Paul Kim, and the Japanese John Kudo. He made them deacons in the Church of the Holy Redeemer in Clerkenwell, and together they all sailed back to the Far East. In Kobe harbour their ship was involved in a collision. The shock caused the bishop's sudden death. The two young deacons escorted his corpse to Seoul where it was laid to rest in the crypt of his cathedral.

The following summer Bishop Cecil Cooper, who had been a mission priest in Korea for over twenty years, was consecrated in St Paul's Cathedral, London. He had the happiness of bringing several of Bishop Trollope's plans to fruition. He professed the first sisters of the Holy Cross and nurtured them in the religious life. By 1939 he had ordained more Korean priests so that there were then eighteen at work. The cathedral was functioning as the real mother church of the diocese, and new chapels were built all over the country, especially in the north, where Bishop Cooper had begun the work as a priest in P'yongyang. In one season alone seventeen new churches were built.

The work on the liturgy, which had been begun by Bishop Trollope, was not completed until 1937. Like many modern Anglican liturgies it shows a strong tendency towards the pattern

*Left: Bishop Cooper
photographed in 1950
with two orphan girls*

*Right: St Francis's,
Taegu, one of the
churches built in
Korea in the 1920's
to serve Japanese
congregations*



*The text of the
Korean mass is
available in English
and Korean from the
Korean Mission in
London*

of the English Prayer Book of 1549. It is a beautiful and serviceable form of the eucharist, in sole use throughout the diocese. This uniformity has undoubtedly been a great strength to the small church.

The hospitals continued to function and the sisters were running an orphanage for girls at Suwon. Girl babies were still often unwanted in Korea, and this orphanage, one of the oldest in the country, for it was founded in Bishop Corfe's day, was the church's chief service to children. In the very early days of the mission there had been schools as well, but Bishop Trollope had discontinued them because Japanese legislation made it impossible to run a useful school on the tiny budget available to the Mission.

But during Bishop Cooper's time the policies of the Japanese really began to harass the Church. This was the time when Japan began the 'Manchurian Incident' and the plans for her 'Great East Asian Co-Prosperity Sphere', which was another name for her projected conquest of China. Her modernization programme in Korea—developing roads, industries and agriculture, reclaiming land from the sea—had always been directed at making Korea provide the needs of the Japanese homeland. Now Korea was harnessed to the Japanese war machine. Suspicion of the British increased and clergy and missionaries were constantly harassed, trailed and questioned. They were even imprisoned and sometimes tortured.

The Trials of the Church in Two Wars

3

1940-1953

AFTER THE OUTBREAK OF THE SECOND WORLD WAR anti-British feeling increased. The presence of the missionaries became a hindrance to the Church. Just before Christmas 1940 a Korean student was made deacon one day and priest the next. By early next year most of the foreign staff had left, although Fr Drake, a septuagenarian, stayed on until July 1942 and was the last to leave. Until the war ended Bishop Cooper worked as the pastor of a Somerset village, without news of his diocese. His missionaries were dispersed: some married, some died.

But the Church in Korea survived without foreign leadership. Fr John Kudo, the Japanese, was Vicar-General. Bishop Michael Yashiro came from Japan for a confirmation tour, and then Fr Kudo was consecrated in Japan as bishop for Korea. He faithfully shepherded the flock until 1945, in spite of Korean resentment against the Japanese and the constantly increasing pressures of the police. Koreans were forced to take Japanese names and the Korean language was outlawed. Food was short and fuel was scarce. It was a miserable time for everybody and the Church only survived because Bishop Trollope had wisely invested the sustentation fund in rice lands.

In the autumn of 1945 the war ended. All the Japanese had to leave Korea, taking no more luggage than they could carry in their hands. It was some months before Bishop Cooper could get back. When he did it was a depressing return. Magnificent as the Church's resilience had been, it was financially and spiritually exhausted. And there were no missionaries to accompany the bishop. Churches needed repair, books were scarce, the economy of Korea had been completely wrecked.

Slowly one or two missionaries returned; Fr Lee to re-open the theological college with two or three students at Inch'on; Fr Chadwell to take over a city parish; Fr Hunt to help in Seoul. Only one of the St Peter's sisters returned, Sister Mary Clare, to finish the editing of a Korean Office Book for the Holy Cross community and to act as their adviser. In 1949 a young priest, Fr Fawcett, came as the first new missionary since before 1939. No doctors or nurses came at all. Many of Korea's supporters in England had forgotten her during the war.

But staffing and finance were by no means the bishop's only problems. The Japanese had gone but the state of Korea was if anything worse than ever, because the country had been divided in half at the 38th parallel, not many miles to the north of Seoul. The separation was complete, and so it has remained ever since. All communications were severed after the 1950-3 war; even postal exchanges ceased. North Korea is probably the most isolated of all the communist satellites.

Left: A British officer with ROK troops during the Korean War (Radio Times Hulton Picture Library)

Right: Fr Augustine Pak with the orphans at Anjung in 1956. (See page 19)



The original decision of the allies had been merely that Russia should receive Japan's surrender in North Korea and America should receive it in the South. The Americans had thought of this simply as a reasonable military arrangement. No long range plans had been made—except by the Russians. Soon they had their sector organized into a fully fledged communist state, staffed by Moscow-trained Koreans. A Russo-American conference held in Seoul in 1947 came to nothing. The miserable country longed for a chance to develop as a unified nation, but the communists would not yield the territory gained by subterfuge.

The Americans hurriedly patched together a military government, which was seriously hampered by language difficulties and lack of experience. The army officers did their best, and it is not surprising that it was not very good. They organized Korea's first democratic elections, and in 1948 the Republic of Korea had its first President, Syngman Rhee. Of course, in the lower house of its National Assembly all the seats of the northern constituencies were vacant because the communists had set up a puppet government in P'yongyang.

The American Army left South Korea. There was only a tiny 'police force' of raw soldiers to guard the young democracy. Communist activity was rife. There were guerillas everywhere and all the efforts of the new government were sabotaged. Undercover preparations for invasion were going on. On the night of

line. The South Koreans were powerless to stop them: they were taken completely by surprise.

Bishop Cooper was on a confirmation tour with the student priest, Fr Fawcett. They were at Suwon when they heard the news. The bishop returned to Seoul. Fr Fawcett stayed with the children in the Suwon orphanage.

Within a fortnight Seoul had fallen. The bishop, Fr Hunt, and Sister Mary Clare were captured and taken prisoners to North Korea. The Korean parish priest of the cathedral was never seen again. Nor were the priest in Inch'on and Fr Lee at the theological college. Fr Fawcett led the children into safety in a hill village and then joined the thousands of refugees fleeing south before the communist army. At Ch'ongju he met up with Fr Chadwell. By foot and train they eventually reached the southern port of Pusan.

It was from Pusan that they wrote to Dorothy Morrison, the Mission secretary in London. The Mission had been blessed with a remarkable series of good secretaries in England. Dorothy had taken the job over only in 1948. In the spring of 1950 she had visited Korea, leaving the country only a few days before the outbreak of war. She had just seen it, she knew its needs, and she loved its church. In the spare room of her flat she began to organize a relief appeal for the refugees. She had the stalwart help of Sister Faith, who had worked in Korea for decades. They made sure that the Church should be first to come to the aid of the destitute and the suffering.

Fr Paul Burrough had been due to leave England for Korea in the week the war started. He was delayed for months, and when he did eventually arrive it was to join Fr Chadwell and Fr Fawcett in cramped refugee quarters in Pusan, a city which had become a vast over-populated slum.

The war raged backward and forward. It was almost lost. Then General McArthur's brilliant action in the Inch'on landings turned the tide and the war was nearly won, until the Chinese threw in their weight on the communist side and the war degenerated into a bloody stalemate. Ironically, the truce line was almost on the original demarcation at the 38th parallel. The war could not be won because the Americans would not risk bombing Chinese supply dumps on the further side of the Sino-Korean border. So thousands of men, British and Americans included, lost their lives and nothing was achieved but the restoration of the status quo.

But South Korea had tasted communism. All the bitter cruel farce of people's trials and gruesome executions had hardened the minds of the people against communism for good. Seoul changed hands four times. The cathedral became a communist

*Pusan docks seen from
the yard of
St Nicholas's shelter
during the Korean War.
In the picture
people can be seen
scavenging in filthy
rubbish dumps*



lecture hall, the sisters were forced to wear lay clothes and peddle rice cakes in the streets.

The fate of the bishop was unknown. In the autumn of 1951 the Archbishop of Canterbury recalled the senior priest of the Mission, Fr Chadwell, from his refuge in Pusan to England and consecrated him as Assistant Bishop for Korea to act in the bishop's absence.

Then it became known that Bishop Cooper was alive, captive in North Korea, but not until he was repatriated through Moscow after the signing of the truce in 1953 was the whole of his story known. In October 1950 the United Nations troops had pressed northwards and the communists had driven their prisoners before them in a terrible march through bitter winter weather. Missionaries, diplomats, and traders, of many nationalities, were treated like dogs. Underfed, ill-clothed, and exhausted they were forced to march at the point of the gun. Those who fell out for fatigue or sickness were shot. Among the many who died were Fr Hunt and Sister Mary Clare. Both wished to die in Korea, and their names will ever be remembered by the Church for which they gave their lives. Bishop Cooper buried Fr Hunt: Sister Mary Clare was buried in the snow by French carmelite nuns.

Meanwhile in the south with Bishop Chadwell the Church was still alive and working. Fr Burrough did a remarkable work with

*Left: Refugee children
abandoned in the
railway siding at
Pusan, July 1952*

*Right:
Fr Paul Burrough with
orphan children at
St Nicholas's shelter,
a borrowed army tent,
during the Korean War*



refugee waifs in St Nicholas's Shelter—a tent erected on a rubbish dump beside a filthy backwater of Pusan docks. In Suwon the church was used by Turkish soldiers as a hospital, but the children returned with their Korean matron. The war swelled their numbers.

Another orphanage came into being. At Anjung, a village on the west coast, Fr Augustine Pak had seen his son and daughter-in-law die as a result of communist treatment. He held his church



Left: Miss Morrison photographed with Fr Mark Pae during a visit to Korea in 1957

Right: Bishop Chadwell, consecrated during the war as assistant Bishop in Korea

services in secret after dark on the hillsides. One day he took in three refugee boys. Soon afterwards the police dumped a lorry load of others on him. In a week or two there were over a hundred as the refugees streamed through the village and these children could not get boats to cross the gulf and go further south.

With nowhere else to put them he made them sleep in the church. (Refugees were also sleeping in the church at Pusan.) After a time he begged a tent. Then gifts came pouring out from England and America, and Anjung had orphanage buildings. New wells had to be dug, the children had to be sent to school. The war had increased the size of the church's family of destitute youngsters.

In 1952 Bishop Chadwell re-opened the theological college in temporary quarters at Ch'ongju, with four students. The principal, chaplain, and tutor was Fr Fawcett, who was still barely able to speak Korean. There were no textbooks. But four students were eventually ordained and so the Korean priesthood was maintained. Not without cost to Fr Fawcett: the strain on his health and nerves was so great that he was unable to return to Korea after his first leave in 1954. But he had done an extraordinary job.

By 1953 the whole church in Korea was exhausted and beginning to be discouraged. But that year saw a record number of baptisms and confirmations, and the release of Bishop Cooper from his bitter captivity.

The Rehabilitation of the Church after the Wars

THE CHURCH IN ENGLAND gave Bishop Cooper an enthusiastic welcome, but no one answered his appeal for new volunteers to work in Korea until it was taken up by the *Church Times* as a desperate matter. Even then it was only partly by himself seeking men that he won four new recruits for his diocese.

He returned in the autumn of 1953, delighted and amazed to discover how much of his diocese had survived the war, including the cathedral, which had been given a new roof by British troops. The Korean christians were overjoyed to receive him back: he was undoubtedly the best loved of all our bishops in Korea. But even a man of his iron constitution—he had survived in the prison camps where many younger men had died—felt unequal to the task of guiding the church through the next period of rehabilitation, which would also necessarily be a time of new directions, for conditions in church and state alike were changing rapidly.

Before the Korean War brought final ruin to a country already worn out by its efforts as a Japanese satellite in World War II, the new Korean government had dealt a heavy blow to the finances of the church by its land reforms. As a result of this, all corporately-owned land was confiscated and only nominal compensation was offered. At one stroke all the regular Korean income of the church and all her savings had been lost. Fortunately support from England was increasing: so the clergy continued to be paid; but there was no money for the lay workers, who had received no salaries for many years.

The theological college had to be suspended again. Fr Fawcett was unable to return to Korea and there was no one ready to take his place. The four new priests would require several years of language study before they could undertake any important responsibilities. Many of the Korean clergy were already very tired. One by one the senior ones were dying. The christians in the north were beyond any contact at all. Many had come south, but many, including two priests, were left in the cruelly anti-christian north—if indeed they were alive at all.

The country at large was changing. During the previous ten years the spelling system of the Korean language had been re-

formed. American assistance was changing the economic pattern of life. New universities were being founded fast. The size of the church's problems and the fact that they had to be tackled against a new background made it clear that the bishop should be a man young enough to have time to see his plans through. So Bishop Cooper, who was 72 years old, resigned at the end of 1954.

A year later his successor arrived: Bishop John Daly, who had worked for twenty years as a bishop in West Africa and was translated to Korea from Accra. It was Bishop Daly's job to see the work of the diocese resumed in full force. With the increased support which was coming from England and with what he got from America he was able to increase the meagre stipends of the clergy and even to start some fresh training of lay catechists and pay them.

With priests from America he was able to re-open St Michael's Theological College, this time on a new property, a small farm halfway between Seoul and Inch'on, near the town of Sosa. To relieve the shortage of priests in rural areas he began the ordination of experienced catechists as auxiliary clergy. He was able to send three young priests for further study abroad: one each to England, America and Australia. From the latter country he also got a missionary priest and a salary for him. A few more priests came from England and began to work in the parishes. In Seoul a plot of land was purchased near the gate of the National University and St Bede's House, an evangelistic centre aimed at the intelligentsia, was opened.

The orphans at Anjung gradually grew up and were ready to earn their own living. Some of the boys were set up in a land reclamation scheme under the Freedom from Hunger Campaign. The younger children were sent to Suwon, which once again became the only orphanage in the diocese, under the care and



Left: Bishop Daly at his enthronement in 1956

Right: Fr Isaiah Son after his ordination as an auxiliary priest by Bishop Daly

Left: A group of theological students outside one of the new hostels



Right: Fr Goodwin with a student at the Theological College
(Photograph by Anthony Howarth for SPG)



guidance of Fr Clifford Smart.

Fr Tennant established a small leprosarium not far from Seoul in a quiet and secluded valley. Fr Burrough had made an unsuccessful attempt at this, but poor health had forced him, too, to leave the diocese and return to England. The new leper settlement flourished.

The Mothers' Union, which had been organized by the St Peter's sisters before World War II, was started again, and for the first time a Mothers' Union missionary, Miss Josephine Roberts, came to the Mission.

Money was specially raised for printing and with the generous help of SPCK the many small liturgical books were gathered together and the first complete edition of the Korean Book of Common Prayer was issued in 1960. Fr Tennant was chiefly responsible for a revised lectionary and the first complete liturgical psalter, which was published in 1961. The following year saw the appearance of a new hymnbook, enlarged and revised, with the music, excellently printed in Korea by photo-lithography.

Only a few church buildings had been destroyed by the war, though several needed repair. But the diocese's first church, St Michael's at Inch'on, had been destroyed. A magnificent new building was put up in its place. Anjung got a new and bigger church. Plans were laid for the building of a church in the town of Ch'onan, a newly developed centre in a rural area where there were a number of village congregations of long standing.

Several small churches were built. The parish of Pusan had never really revived; it had been entirely Japanese until 1945, and had afterwards been under the care of an ageing priest when the city was a behind-the-lines dump in the Korean war. It now sprang into vigorous new life under the pastoral care and zeal of the Australian priest, Fr David Cobbett, who has begun a second church in one of the suburbs of the city.

Fr Paul Lee, returning from study at St Augustine's College, Canterbury, opened St John's School for Lay Leaders and Catechists at Ch'ongju. This is an excellent work which has encouraged the whole diocese. From it Fr Lee also publishes an unofficial Anglican monthly magazine, *The Font*.



Left: Koryo University, Seoul



Right: St Bede's House, built opposite the gates of Seoul National University. It was designed by a Korean architect



An undergraduate discussion group at St Bede's House with the warden, Fr Rutt

Social work was not restricted to lepers and orphans. Near St Michael's College a rehabilitation village was established under the name of Canaan. Miss Roberts opened a winter shelter for beggar boys in the crypt of the cathedral in Seoul.

It was also the point in history when the diocese would naturally have become more deeply involved in the movement towards Christian Unity. The idea had always been present. Relations with the Roman Catholics had been cordial and friendship with the little Russian Orthodox Mission had been so close that during the Bolshevik Revolution of 1917 Bishop Trollope had for a few months paid the archimandrite's stipend;



Left: The apse in the church on the second floor of St Bede's House



Right: Sister Maria of the Society of the Holy Cross with a postulant

*The new coal mining
development in the
eastern mountains
(Photograph
by Anthony Howarth
for SPG)*



Bishop Cooper had been a great personal friend of many of the protestant missionaries, most of whom were American. There was a tradition of friendship between the Anglican bishop and the French and Bavarian Roman Catholic bishops in the country.

The protestant churches of Korea have been very quarrelsome, and they continued to divide up even until 1960. It had been thought, doubtless rightly, that the small Anglican body could serve no useful purpose by attempting to join in the acrimonious disputes of the National Christian Council. Now, however, it was clearly the duty of the Church to take whatever responsibility she could and she has begun to take a leading part in the new ecumenical movement of Korea.

In 1961 the bishop launched a bold plan. In the eastern mountains an entirely new industrial area was developing where coal mines were being opened up. No churches were serving the incoming population. He bought a house there. He had no priests to spare for the work, so he formed a team of young laymen and himself spends the greater part of each month living with them and directing their work.

This rehabilitation period has been one of great activity. It has changed the picture of the Korean Mission in many ways, both inside and outside the country. The Korean Mission in London, which had previously been organized from a corner of

*Left: Miss Roberts,
a Mothers' Union
worker, with
leper women*



*Right: Fr Paul Lee
dining with a group
of lay leaders
at St John's School,
Ch'ongju*





*The bishop's house
near the coal mines
from which he directs
pastoral work in
the area*

the secretary's flat, was now set up in a house of its own in Kensington. This was the culmination of Dorothy Morrison's great work for the Mission. Shortly afterwards she began to suffer from the illness which caused her death in 1962. The church which was once supported almost entirely from England now has friends in America and Australia too, and with priests from these countries working in Korea it has a better sense of belonging to the world-wide Anglican Communion.

Politically, Korea naturally looks towards South-East Asia and the non-communist countries there. So it is interesting to notice that the Korean bishops have been regular attenders at the South-East Asian Anglican Conference and the diocese of Korea is included in the plans for giving more strength to the bonds between the Anglican dioceses in South-East Asia, as they work towards complete independence from Canterbury and New York.

Only one missionary remains from the days before the Second World War: he is Bishop Chadwell. The senior missionary priest has not been ten years in Korea, but new faces do not mean a new church. This is the same church that Bishop Corfe founded with a handful of men and barely a pocketful of cash in 1889. It is the same church that a Japanese catechist in Pusan made an unsuccessful attempt to begin in 1880—more than eighty years ago.



*A view of Inch'on.
The new church of
St Michael and
all angels can be
seen at the top
of the hill. The ruin
of the previous church
is shown on page 9*

**Korea's people
look forward
to the future**

*A country farmer
with his family—
all of them
faithful Christians*



*The first grand-
son of the
Anjung orphanage
with his mother*

*Theresa—
and Titus with
a kitten*

*Francis in the
uniform of a schoolboy
(he is now a
young doctor)*

*A churchwarden
with Michael Han
(the bamboo and
horsehair hat
was 'walking-out'
dress for all gentlemen
before westernization)*



*A girl in the
orphanage at
Suwon playing
'cats' cradles'
(many games are
international!)*

*Fr Paul Sim
(once a carpenter)
offers the hopes and
fears of his people
in the mass
at the crypt altar
of the Cathedral*

Hopes for the Future

5

SINCE WORLD WAR II Korea has been one of the world's most troubled nations. For three years she was under American military rule. There followed two years of frustrated effort to live as an independent state after the establishment of the Republic in 1948. In 1950 the nation was engulfed and nearly destroyed by war. From then onwards she struggled along under the steadily mounting corruption of Syngman Rhee's government, always heavily dependent on the economic and military aid of the USA. Today most Koreans feel a kind of affectionate pity for Rhee, a patriot whose character had a signal fault of leadership in that he was unable to brook the existence of an effective second-in-command. As a young man he was one of the country's first progressives : he led the liberation movement against the Japanese and after the demonstration in March 1919 he was elected president of the exiled 'government' which was set up in Shanghai. But when he grew old he became the screen for the ambitions of ruthless men and women.

In earlier days some of Rhee's rivals were liquidated, though his complicity has never been proven. When he himself was eventually overthrown it was because of a grossly rigged election to the presidency in March 1960. The people who brought about his fall were not his political rivals but the schoolboys and young students whose anger boiled over in the astonishing revolution of Easter week that year. Many thousands of youngsters, without a club or firearm between them, by sheer force of their numbers marching in the streets paralysed the capital city and terrified the government. The police fired on them and a hundred defenceless students were killed. The army was called in, and the youngsters cheered the tanks as they entered Seoul and swarmed over them waving flags. Order was restored without force. By the end of the week the old man had to face the fact that the people no longer wanted the oppressive rule of his group: and he resigned and fled to a life of senile retirement in Honolulu.

The constitution was revised. Korea's fairest elections ever were held and a new government came in. But now everyone was sparring for position, not least the communists. Having lost the iron hand of Rhee, the country was drifting towards chaos

again. Corruption continued.

Then at dawn on 16 May 1961 there was a military coup. It was practically bloodless. For a few weeks it was not clear who would head the new government, but in due time General Pak Chong-hee emerged as Korea's new ruler. It was a military government, but a surprisingly mild one. And Korea had her first strong government which attempted to root out corruption and pursue realistic policies.

The modern city of Seoul. On the right is the City Hall, and on the left of it the tower of the Anglican cathedral is visible

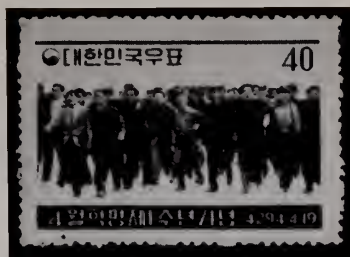


But in the twentieth century, under American auspices, Koreans have learned to want democratic government as the West understands democracy. The problem of the new government is to nurture its good points into the formation of a sound democratic tradition. The elections promised for the near future may well confirm the present government in power.

The chief thing that prevents oriental countries from realizing modern democracy is their lack of Christian ethical standards, for modern democracy has grown out of Christian thinking. For this reason alone the Church would have a task in Korea. Confucianism has lost its power, which had perhaps never been so strong in the deeper points of morals as it had been in manners and social customs. Buddhism does not stress the good life for men and women in the world. Young Koreans stand in dire need of a sound moral doctrine.

Of course this is not the mainspring of the Church's compulsion to evangelize the country. 'The love of Christ constraineth us'. But some people who recognize this still ask 'Why should the Anglican church struggle in Korea? Why should this Cinderella of our missions with its 10,000 Christians labour away in a country where there are more than a million protestants and over a quarter of a million Roman Catholics?'

If the Anglican church has a vocation anywhere, she has one in Korea. The arguments for our working in Korea are the arguments for our working in Japan, China, India or England;



Left: A postage stamp with a portrait of President Syngman Rhee

Right: A stamp commemorating the student uprising of 1960

We must work there: the love of Christ constraineth us.

Then why does not the church grow bigger? In fact, she is growing, all the time, and if the growth is not spectacular there is a good chance that it may be the sounder for that. But she could grow faster, and there is only one reason why she does not: there are not enough priests. The relative sizes of the various denominations in Korea are proportionate to the number of missionaries and Korean workers. As the number of workers grows, the church grows.

So the first hope of the Korean church is to increase her staff. St Michael's Theological College and St John's School for catechists will do that. The Society of the Holy Cross has hopes of more aspirants to the religious life, providing mission sisters for the parishes.

More missionaries are expected. There are plans for restarting medical work. The congregations are full of enthusiastic members of the younger generations. The Church looks ahead. Even as the staff of the diocese increases, they are all overworked, and the Lord has yet more to be done.

Please pray for them. If you can, come to Korea and be one of them.

The people of Korea are proud, witty, loyal folk, but they will not spurn your help, especially if it is given in the name of Christ.



Left: General Pak Chong-hee (Photograph by Anthony Howarth for SPG)

Right: A postage stamp commemorating the military coup in 1961

Appendices

Financial Support of the Church in Korea

The major burden of financing the diocese is borne by the Korean Mission which pays all the Korean clergy and two missionary priests, supports most of the children's work and assists with the Theological College.

SPG provides a fixed sum per year which is used for the salaries of some other priests and women missionaries.

The Church in Australia supports a missionary priest; the Mothers' Union supports a missionary of its own; the Church in America supports missionaries from America.

There is some other support from American sources, though most of it is not assured income, and in social programmes the diocese co-operates with such organizations as World Vision and the Freedom from Want Campaign.

Income from direct giving by Korean churchpeople is necessarily small, but is steadily improving.

English people who want to give extra assistance to the Korean Church can do so through the Korean Mission, 55 Bedford Gardens, London W8.

The Korean Language

Koreans sometimes make use of Chinese characters in writing, but their language is quite unlike Chinese—or Japanese.

The grammar is complicated. The verb comes at the end of the clause, and variations of mood and tense are expressed by adding syllables to the end of the verb. There are many honorific modes of address. Number and gender are not expressed, and pronouns are very scarce.

The pronunciation is difficult for foreigners because there are distinctions between sounds which are subtler than in English, such as *tch*, *ch*, and *ch'*.

The alphabet was created in the fifteenth century and consists of twenty-four letters, all very simple in shape and logically inter-related. There is a modern movement for even further rationalization of the spelling system.

But there is nothing in the language to deter any intending missionary!



*The Ch'up'ung pass
(the pass of the
autumn winds)
a famous beauty spot
in central Korea.
The photograph was
taken from a pavilion.
The name 'Pavilion
of the Ridden Crane'
is painted in
Chinese characters*

Scenery and Climate

Korea is a mountainous country. There are large flat plains near the estuaries of the greatest rivers, but even there the blue mountains can always be seen on the horizon. Rice is grown wherever terraces can be made to hold the water in the paddies, but there are practically no meadows, only more or less wooded hillsides. Little pavilions and Chinese-style arbours or temples are often set in beauty spots, for the Koreans much appreciate their lovely scenery. The bamboo and the pine are typical trees.

The winter is very severe with much snow and ice, and even the biggest rivers are deeply frozen over every year. But the summer is very hot indeed, with heavy monsoon rains. The fleeting spring is a time of flowers and fruit blossom, but the long clear autumn has the best weather of all.

Summer and autumn are the busiest seasons for the farmers, so the work of the church in the countryside tends to be concentrated in the winter and spring months, when people have leisure to attend classes and meetings.

The synod and diocesan conference meet soon after Easter. Confirmations are held mostly in spring and autumn. Weddings normally happen in late autumn at the end of the harvest. Parochial missions tend to take place in the winter.

The rhythm of city life is much more nearly like that of Western countries. Dress, buildings, entertainments, even food, are rapidly becoming westernized.



*A typical Korean
rural scene*

*The bitter winter.
A photograph of the
cathedral in the snow*



The crucifix on the cover represents Christ in the court dress of a Korean king and is based on a carving in lime wood by O Hung-gun. The emblem on the lower part of the cover is used as a national badge by Korea. It is the ancient Chinese symbol called the Great Absolute which typifies the whole universe in a perfect circle composed of the complementary polarities Yang and Yin, (Yang is bright, male and positive, and Yin is dark, female and negative).

The Chinese characters on the title page were written by a sister of the Holy Cross and they are a translation of the English title of the booklet.

The following books are also available:

**Korea, answers to your questions
about the Korean people,**
their customs, politics and religion | 1s. 6d.

Morning Calm

The quarterly magazine of the Korean Mission
price 4s. annually, post free

Painting Book of Korea

A book most popular with children | 1s.

These publications and other literature, prayer cards and
Christmas cards, are obtainable from:

THE KOREAN MISSION

55 Bedford Gardens, London W8

